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Charles C. Moore
Editor



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The Great Northern Railway has issued an Atlas of 56 pages containing up-to-date maps of Iowa, Wisconsin, Minnesota, North and South Dakota, Montana, Idaho, Washington, British Columbia, Oregon, Kansas, Missouri, Nebraska, Wyoming, Colorado, Alaska, Hawaii, Japan, Philippine Islands, China, the United States and of the world.

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This Atlas will be distributed at the actual cost of production and will be sent to any address upon receipt of \$1. Address, P. I. WHITNEY, Pass. Traffic Manager, Great Northern Railway, St. Paul, Minn.

LEWIS AND CLARK EXPOSITION.

It is a noteworthy fact that the Lewis and Clark Exposition is the first world's fair to be held west of the Rocky mountains which has secured the aid of the Government.

"And it is also surprising what an interest is manifested in the Exposition by the people of the East. They see in the Exposition an opportunity to visit the Western country at a greatly reduced expenditure of money, and not only see the Exposition itself, but view the wonders of our Western scenery, and witness the great resources of the Northwest and the opportunities afforded. The Great Northern Railway passenger department has been flooded with inquiries as to the Exposition, and it augurs well for a big travel through the Northwest this year.

Send us a club of five subscribers for the Blade at 50 cents each. We want to increase the circulation of this paper several thousand copies this spring. Do your part.

WALTER HURT

WRITES OF JOHN HAY

In his article on John Hay in the Blade for August 6th, Dr. Wilson gave a correct account of Hay's attitude toward the church, but, in my opinion, he failed to draw the proper philosophical conclusion therefrom, even as he failed, to some extent, to estimate accurately the man's character and ability.

In the days when I was a young reporter on the Cleveland Plain Dealer, I was brought into rather close contact with John Hay upon the occasions of his infrequent visits to the "Forest City," and so came to know something of the man. Also my professional duties caused me sometimes to meet members of the allied family of Mather, and to see much of the Rev. Hiram C. Haydn, who delivered the Hay funeral address. It is necessary to know something of these others, to understand fully Hay's position in the premises.

At the time of his marriage to the daughter of Amasa Stone, then president of the Lake Shore railroad and who committed suicide because of the haunting horror of the Astabula wreck, he was a young man of some attainment, brilliant promise and slender income. It is said old Stone gave him \$3,000,000 to induce him to marry the daughter, there being no other apparent inducement. Also Stone had built and presented to the bride a magnificent mansion next to his own residence on Euclid avenue, which Hay occupied and occupied, whenever he visited Cleveland, until his death.

No greater misfortune than this alliance with opulence could have befallen Hay. Thenceforward he was a sybarite, and served largely to lose that intellectual initiative and virility which had fairly bespoken a measure of real literary greatness. He affected a contempt for those qualities that had made him conspicuous. He surrendered independence of thought and action for a fuller enjoyment of the flesh-pots in the house of Stone.

Amasa Stone's other daughter married Samuel Mather, the most prominent member of a family of millionaires who have little beside their wealth to commend them, but who are noted for their munificent and ostentatious gifts to religious institutions and mismanaged and inutile public charities. They are, of course, leaders of the local snobocracy and very devout Christians. A man of Hay's character and inclinations could not reasonably be expected to antagonize his environment and associations to his own discomfort and perhaps lasting disadvantage.

Hiram C. Haydn is pastor of the "Old Stone Church," the most exclusive Presbyterian congregation of Cleveland, which is largely supported by the contributions of the Mathers. Haydn is, to my mind, the most pronounced and hopeless hypocrite I ever met among the clergy in all my extended experiences as a newspaper man. He habitually speaks with a whine that would make a cub-wolf want to take a course in voice culture. He is cordially detested by every reporter in Cleveland. As an instance of his extreme godliness, I am reminded of an altercation I once had with Haydn, in which I concluded my remarks as follows:

Dr. Haydn, I would like you to inform me, not for publication, but merely for my personal information, why a reporter can not be accorded the same degree of courtesy and consideration that he receives from the laity."

This so stirred Haydn's Christian impulses that he threatened to use his influence to deprive me of my position, upon which the support of my family depended. I mentioned the matter to my city editor, who said, "If Haydn or any other preacher doesn't treat you right, give him h—." Since then, when I have myself, been on the city editor's desk, I've followed this example in instruct-

ing my reporters how to deal with preachers.

From what I know of John Hay, I consider it quite probable that he made the remark attributed to him by Dr. Haydn and discredited by Dr. Wilson, but from what I know of Haydn I do not believe it merely because Haydn says it is so.

Why should we condemn Hay because he was not active as an infidel? We can not reasonably expect infidel to be a propagandist any more than the church expects every Christian to be a preacher. Hundreds of infidels who have much less to lose than had John Hay, are non-aggressive. We cannot expect all infidels to sacrifice their personal interests on the altar of the cause any more than it was expected that all early Christians should be martyrs. Had all the pioneer devotees to the doctrines of the Nazarene served as torches for Ner's lawn fetes, what would have become of the cause?

Hay was not of the stuff of which martyrs are made. He was a utilitarian and keenly alive to self-interests. He never opposed his opinions to his interests as has Charles C. Moore, Dr. Wilson and many others. In other words, he was not constitutionally a moral hero. Shall we blame him for this? I think not. Man is as nature has made him, and in his hasty passage through life he has not much chance greatly to alter his character.

If Hay showed weakness regarding his anti-religious convictions, such an attitude was only consistent. I believe it never has been claimed for him that he was a strong man. He was intellectual, brilliant, erudite, cultured—perhaps the most polished man ever identified with our diplomatic service, not excepting James Buchanan. His social graces were pre-eminent. He was essentially a man of the world, and therefore worldly. He was truly a

fairly capable of being a statesman; he was a politician well lubricated knee joints—kneeling always to circumstance and bowing invariably to personal advantage.

That in the end he was an international politician (otherwise diplomat) makes nothing of difference. He was not above donning knee breeches and a toy sword and playing flunkey before the British throne—the first American citizen to do such a thing. He loved luxury, he esteemed ease, therefore he believed in passing through life with the least possible friction. He was not a fighter, but a conciliator. He was not strong, he was only adroit. In a word, he was a diplomat, and surely an accomplished one. Strength is needed in successful executive statesmanship, but it is not an indispensable requirement for international diplomacy. Neither is diplomacy compatible with the fearless propaganda of Froethought.

Hay was largely a creature of circumstance and environment. His slippery feet knew little of the rough places in life's great roadway. The rugosities Fate failed to smoothe for him, he had the care to avoid. Consequently he lacked the rugged character and robust courage necessary to the reformer. He made concessions to the logical requirements of his associates. Neither social success nor political preferment is the customary reward for outspoken infidelity. When asked by a friend, who was inspecting his library, what a certain book by Voltaire had cost him, Ingersoll replied that it had cost him the governorship of Illinois. Hay, more discreet if less admirable, made no corresponding sacrifice. His family affiliations were all actively and conspicuously identified with the church. He declined to become a discord in this universal harmony. He could find no comfort or compensation in being a disturbing element in his placid social world. He was both adoptable and complaisant, you see. He was only negatively an infidel, but let us generously accord him credit for making no undue pretensions in the other direction. It is better to be negatively honest than to be a positive hypocrite.

It is unjust to expect as much of John Hay as we expect of a man who has struggled and grown strong, who has fought hard circumstance and conquered. He did not make his money by personal effort as did hard-headed Carnegie. He was merely a millionaire by marriage—simply a successful son-in-law. He was like the

Jew who explained that both his property and his religion were in his wife's name.

And why should Hay be criticised for something which Lincoln, the master at whose feet he sat, did without consequent condemnation? Lincoln was not known as an infidel until after his death. Had his religious views been made public during his first campaign for the presidency, he would not have been elected to that office, and none knew this better than did Lincoln himself. Lincoln, although a statesman, was a most astute politician. Policy dominated his administration. The emancipation proclamation was not a matter of moral consideration, but merely an act of political expediency. It is not probable that his law partner burned Lincoln's book attacking Christianity without his consent.

Furthermore, what matters it whether John Hay was a professed infidel or a confessed Christian? He is dead, and his influence is buried with his bones. Whatever his attitude, that influence could not long survive him. Personal example is not now so powerful as in the pioneer struggle for intellectual liberty. The day of the permanence of individual influence is past. Forces act and react in accordance with laws immutable and inexorable. Froethought is now dominant, and it is growing and spreading irresistibly as Christianity did, from natural impulse. Froethought is whelming the world, just as surely as the tide of the sea creeps up the sands.

Christianity found its birth in and was fostered by humanity's primitive desire for a medium for an emotional expression of the religious impulse. Froethought was born from man's longing for liberty.

The victory of Froethought already is visible.

WALTER HURT.

HUMAN BEING HAS A DUAL NATURE

(Said Ella Wheeler Wilcox)
You say that your nature is double, that life

Seems more and more intricate, complex and dual.

Because in your bosom there wages the strife

"Twixt an angel of light and a beast that is cruel;

An angel who whispers your spirit has wings,

And a beast who would chain you to temporal things.

I listen with interest to all you have to tell

And not let me give you my view of your trouble;

You are to be envied, not pitied; I hold

That every strong nature is always made double.

The beast has his purpose, he need not be slain.

He should serve the good angel in harness and chain.

The body that never knows carnal desires,

The heart that to passion is always a stranger,

Is merely a furnace with unlighted fires;

It sends forth no warmth while it threatens no danger.

But who wants to shiver in cold safety there?

Touch flame to the fuel! then watch it with care.

Those wild, fierce emotions that trouble your soul

Are sparks from the great source of passion and power;

Throne reason above them, and give them control.

And lead into blessing this dangerous power,

By lighting unguided destruction is led.

But guided and directed they glad the world.

All thanks for Mrs. Henry's pamphlet on "Woman and the Bible," must be sent direct to Mrs. Josephine K. Henry, Versailles, Ky.

Mrs. Henry had the Blade to publish this pamphlet for and paid us for it, and we had nothing to do with the sale of it.

So don't forget this and order it direct from Mrs. Henry.

Please help up your subscription as the Blade is in need of funds.

CHINESE EXCLUSION

Our unjust treatment of the Chinese is a matter that should deeply interest every humanitarian and not only that, but every man who appreciates the material welfare of this country.

In this country literally "the harvest is great and the laborers are few," and millions of dollars worth of grain are frequently lost in this country because we have not the laborers to save it after it has been produced. China is so over populated that her people are suffering for work to do. This country is so underpopulated that it is suffering for the want of workmen and yet the president of the United States preaches a sermon, like a regular preacher in which his purpose is, supposedly, to make people better and happier, and he does this right after having made promises of Chinese exclusion, that are not only opposed to principles of humanity, but are opposed to our special treaties with China and opposed to the very fundamental principle of this government which declared this country the home of the oppressed of all nations. Financially regarded this treatment of the Chinese is opposed to the policy, and polity of the government.

In our large cities there are thousands of men who are all the time clamoring for labor, but they want easy labor and short hours and are always discontented with the wages the amount of which is determined by supply and demand as all other things are and then they want to be where they can sit in saloons and waste their money and make inflammatory speeches against the laws of the land and commerce that grow out of it.

This certainly is not true of all laborers, but it is true of a very large class, who are laborers in name and whose only employment is to make honest laborers discontented with their wages. Any man who knows anything of the principles of political economy knows that labor can never stay in the market for less than it is worth just as wheat or iron or any other product or commodity cannot do this, because the cupidity of capitalists, if there were no other motive, will make them bid against each other for this labor just as they do for anything else that is being offered for less than its value. So that it is a practical financial impossibility that labor can ever for any considerable length of time be offered for less than it is worth. The real friend of the laboring man, who now lives in a congested city, will advise him to go to the country and find work on a farm.

In a city he gets more in dollars and cents and has to spend it all in his living and in paying for the newspapers and speeches of labor agitators who do no work.

In the country he gets less in dollars and cents, but he gets beside his money, his house and provisions and fuel, and all generally more healthful than he gets in the city. In farming, now such is the perfection of machinery that there is hardly any such thing as hard work.

As I write this at 7:30 a. m., two negro plowmen pass in sight of my window to work, having had, in great abundance, just what my family eats for breakfast. Each one plows two furrows at once, and drives four horses and sits on a spring seat to do it and they enjoy seeing the disks turn over the soil fully as much as a rich man enjoys running over and killing somebody with an automobile, and the plowman gets paid for his ride while the automobilist pays for his. We have here millions of square miles of fine land that are lying idle for the want of laborers and even in the Blue Grass district of Kentucky there are not half as many farm laborers as are needed and yet we have the phenomenon of a government refusing the labor of the most competent laborers in the world, against whom the only charge is that they labor for too little—ruined by Chinese cheap labor—and that they live economically and save their money and send it home to their old parents, that being a prominent idea in their heathen religion. Instead of wasting it in drunkenness, and all this in a country that teaches "Honor thy father and thy mother,"

and the very same people who do this are proud to swap their millions of dollars of American money for the titles of European paupers, who know nothing and do nothing but live the lives of libertines and rouses, and all this in a country the constitution of which forbids titles. These are not fairy tales. My niece and her husband and family now in England, have lately visited Blenheim, the home of the Duke of Sutherland, kept up by the money of Miss Price at Frankfurt, near Lexington, her kin people in Lexington being only the ordinary run of the people of this country. Our people complain of the Chicago strikes because the strikers want too much money for their labor and then complain of the Chinaman because he works too cheap, and complain that the Chinaman sends his hard earned savings, a mere pittance to his old parents, while they are willing to send out of this country millions to support the worthless snobbery of Europe, and to give their pretty young women to the embraces of the English royalties far worse than the untrue missionary stories that we old people were taught in our childhood, about how the Circassians and Georgians used to sell their daughters.

I have been in those countries and found that those stories never were true, but even if they had been true those heathen fathers sold their daughters for money and got it, while the American father sells his daughter for a mere name and pays some old libertine to marry her. No true humanitarian can be the less a friend to the Chinaman because he lives across the ocean from us, and because his skin is not the color of ours.

Paine, one of the greatest of all humanitarians and one of the founders of this government said, "the world is my country." Whenever any man or animal is found there is an object for the love and sympathy of the world is my country, and to do good is my religion," and no more intelligent people breathe the breath of life than those who claim to admire Paine, and think that "doing good," a thing that any body can do is too small a matter to engage their interest. It is so nearly the whole of what is worth living for that anything outside of it is not worth considering. The man who is cruel to a horse or cow or dog or cat, will be mean to his wife and children and neighbors.

Let every man, woman and child who is a friend to me be a friend to the Chinaman, and to all who need sympathy.

A FEW PROPHECIES THAT CAME TRUE

Dr. Holland, editor of Scribner's Monthly Magazine for January, 1879, said in an article entitled "Religion in These Days;" "Society is honey combed with infidelity; men stagger in their pulpits with their burden of difficulties and doubts; the theological seminaries have become shaky places, and faith has taken its flight from an uncounted number of souls."

In the Atlantic Monthly Magazine for December, 1879, Prof. Goldwin Smith made the significant remark: "A collapse of religious belief of the most complete and tremendous kind is apparently now at hand," and he further said that Spiritualism is to take its place.

Dr. Oliver Wendell Holmes, writing for the North American Review in January 1881, in an article entitled, "The Pew and the Pulpit," says: "Put many of its (the churches) professed creeds imperatively demand revision and the pews which call for it must be listened to or the preacher will find himself speaking to a congregation of bodiless echoes."

To which the Chicago Tribune of January 23, same year (1881), adds: "All other professions keep even pace with the march of the world. It is time for the pulpit to fall into line and exert its tremendous influence there, for it is not, as it was once, the leader."

All these were men of science, and in the march of time and the progress of events what they wrote twenty-five years ago prove true to-day.

WANTED—Doctor Wilson would like to have an issue of the Blade of December 12th, 1904. Will some one please send him a copy. Address to 206 East Fourth Street, Cincinnati, Ohio.